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000 Some folk never lose their interest in fairy tales, and I can enjoy these stories even now with a great relish. It may be a sign of peculiar taste, but I am sure I could now read some of the stories in *The Arabian Nights* with far more interest than I could some of Meredith's novels or all the books that Hall Caine has ever written or will write. And sometimes I think that this is, after all, not a sign of a depraved, peculiar taste. While in Nosuland I often wondered what would have happened if the people had refused to believe the yarns my men told them, and had understood that I was just an ordinary British missionary, with the usual characteristics of an adventurous West of England man, but with not a sign of a gun or other weapon in all my house. The truth is, I was a stranger of a type they had never before come across, and had scarcely ever heard of. None of them had time or courage to take my true measure, and after all it suited them to think that an extraordinary guest had honoured them by paying them a visit. Of course I had no means of stopping my Nosu companions from yarning like a Baron Munchausen, for I did not know more than a very little of the language they were using.

574 608 After talking about the deadly wonderful medicine the old chief began to propose that the stranger who had come into their midst should become a chief of four of their tribes, the Njeh, the La-chee, the Ren-li and the Nhe. If I would agree they would come in full force to my help at any time, and in return I was to do all I possibly could for them. I laughed up my sleeve, and the very fancy of my doing this kept me merry for a long time.

374 The indoors temperature of the house where we were staying was 30° F. Some of the folk who were not near the

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fire were very cold indeed. We who were near the burning logs only just kept warm. 374

The next morning our host brought out a young black bear with a very fine fur, and this he wished to present to me. He said it would make a fine plaything for my boys who were in Chaotung. I was told that some of the bears on the hills around there were as much as four hundred pounds in weight. I have talked to men who have had encounters with these bears. Bruin does a lot of damage to the maize crops, and has the usual weakness for honey. Many a time he will knock over a hive in order to get at the sweet stores. Apparently all the efforts of the bees to sting them are futile, for the bear goes on with his meal, regardless of all the angry little winged creatures can do. One man told me of an encounter between a tiger and a bear which was witnessed. The tiger stalked the bear and then sprang at him. The bear, however, was ready, and caught "stripes" with his paws. Then he made a supreme effort and threw the tiger down the hill with great force. The latter was so surprised at this unusual reception that he gave it up and ran away. When the hunters are pursued by a bear, which often happens, they run up-hill and soon gain on the animal, who finds it very difficult to ascend rapidly. Some of the animals caught are very fat. In one house where I have stayed two or three times, the vegetables cooked for the guests are usually fried in bear's fat. I did not notice any difference, and imagined I was eating the usual pork fat. I was told that when the female bear is pregnant she is very mild and will not attack anybody, but as soon as she has her young ones she is very fierce and will attack anybody and anything. 136 [241] [262]

I told my host that I did not wish to take the bear, as I

and drop off to sleep. Such habits are practiced by both men and women whether at home or outdoors, whether sleeping on dry or wet ground. The ch'a-er-wo is certainly the most valuable object for the I: during the day it shelters them from rain and wind, protects them from the cold and sun, and at night it serves as their bedding. These practices, however, are possible only with the I who have strong constitutions and have relatively little fear of the cold and dampness, having learned to withstand them from childhood. Should the Chinese live in like manner, they would probably freeze to death after one night in the open air covered only with a ch'a-er-wo.

Although the Lolo are not afraid of the cold, they do dread heat tremendously. Perhaps the I in some districts of Yünnan province are an exception to this generalization. All the I of Liang-shan, however, fear the heat more than any other people in the world, and get sick as soon as they remain in a humid and hot place. Like the wild yak, they are a group accustomed to living in high mountains or at least half way up the mountain. /105/ Not only is it hard for them to bear the climate of Ch'eng-tu, but they cannot even live in the city of Lei-po, which is 1,260 meters above sea-level; nor can they always endure the extemely mild climate of Hsi-ch'ang, which is 1,820 meters above sea-level. There are very few families that live by streams or in the valleys and plains even though the fertile soil there may be used for cultivation. It is quite amusing to note that their selection of the dwelling site is on an entirely different basis from that of the Chinese. The latter, after a day's hard labor, generally do not wish to exert more energy by climbing a mountain; but the I, once the sun has set, find it most pleasurable to climb a steep mountain to return from the fields to their wintry homes.

Most of the houses of the Lolo, whether rich or poor, Heh-I or Wa-tzu, master or slave, have the same simple architectural style, and do not differ greatly in the quality of building materials. A Heh-I's house, somewhat larger than that of the Wa-tzu, generally consists of a row of three rooms, corresponding to the so-called three-room flat in Peiping. Its size is equal to that of the hsiang fang /side rooms/ of a Peiping house, the height being that of an ordinary one-story house. The roof is covered with yu-pan (narrow, unpainted and uneven wooden boards) in the style of a Tibetan house. The outer walls are made of mud, like those of a Chinese peasant hut. The three rooms are usually not separated. Only the relatively rich Heh-I partition off one room with a mieh hsi /mat made of bamboo-splints/ for

The Lolo use extremely simple implements and have hardly any furniture in their rooms. Wooden objects such as beds, chairs, tables and stools are nonexistent in the I region. The only furniture--generally found in the home of the well-to-do Heh-I--consists of one or two wooden cupboards, in which are kept containers for ch'ao-mien, wooden bowls used at meals, and other articles of daily use, as well as things which they regard as family heirloom (such as certificates of award given by the government.) Close to the back wall of the center room there is a huo-k'ang /stove/, which is generally square and sometimes slightly oblong, though there are also round-shaped ones. Three stones forming a triangle and set within the huo-k'ang constitute what is called kuo-chuang, upon which a large iron pot is placed. The Lolo and the Tibetans use the same equipment for their kuo-chuang, but while the latter use an iron tripod to support the pot, the former use three pieces of stone, irregular in size in the ordinary I family but regular and attractively carved with designs and ornaments in the family of the well-to-do Heh-I. Furthermore, the Tibetans use their pot only for boiling tea to drink with tsamba, whereas the Lolo use it to cook all their food, except ch'ao-mien which is edible when mixed with unboiled water. The I never drink tea or boiled water, but only unboiled water whenever thirsty. This practice is most unsanitary. /107/ At any rate, in the I family, the kuo-chuang is regarded as something sacred. Should one ignore this fact and step across the kuo-chuang in a moment of carelessness or perhaps hang wet stockings above it to dry, he would cause serious protest or even violence. Likewise, one must not violate the wooden cupboards placed against the back wall of the room.

The I are more advanced than the Tibetans in that they eat cooked food and have a more complete set of eating utensils. At least in this aspect of their living, they have been influenced by the Chinese. Aside from bowls they also use chopsticks and ma-shih-tzu (little round wooden spoons with long handles, used for mixing soup). They have an especially large iron pot, with a diameter of about three feet, which is used for cooking and placed over the kuo-chuang. It is bought from the Chinese for the I do not know how to smelt iron. They burn firewood in the huo-k'ang. But like the Chinese they know only how to cut down the forest, but not how to preserve and cultivate it. Since the large trees have already been felled in most of the areas, they now have to resort to picking up odd pieces of dried branches to burn as brushwood. Fuel supply has become a serious problem in the sparsely populated Liang-shan.